II S227

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Behold you RULERS, And hearken proud MEN And WOMEN,

Who have let in the ſpirit of the world into your hearts, whereby you are lifted up in the earth, hear what Truth ſaith.

YOu have gained Riches, and you ſeek worldly Glory, an evill covetouſneſſe to your ſelves; and theſe Idols being ſet up in your hearts to be worſhipped, you rage and wonder why the children of light will not worſhip your Gods you have ſet up, and fall down before the glory of the World in you, ſo you are angry; but why are you ſo blind to think that ſuch who have denied to bow to the ſame ſpirit and pride in

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themſelves, and have (through the Croſſe) obtained power from above to caſt out the ſame idols out of their own hearts, and can they bow to them in another; nay, the day is come, and the children of light have found the living God to worſhip, and there is none beſides him to us, and now in vain is the Idol preached; we cannot worſhip with you, however you be tormented, it is of God to famiſh the worlds Idols; and he alone will be worſhipped who is mighty to ſave, what have we to do any more with Idolatry, pride cannot ſave us, nor can the worlds glory preſerve in the hour of temptation, though we ſhould bow thereto; we cannot truſt in uncertain riches, nor may we take counſell at ſilver or gold, flocks or heards, we have proved your Idols, and know what is in them, and we have found them deſtroyers and not Saviours; whatever your glory promiſes you (who moſt ſeek it) we know in its right hand is a lye, flattery, and falſhood, and all who loves it comes ſhort of the glory of God, humility is our glory, and he is our Saviour, who ſaith, learn of me for I am lowly, and ye ſhall find reſt for your ſoules, and this we have proved, and we find his words truth, and all loftineſſe a lye; ſo having found the truth, the truth hath made us free, free from pride, free from vain-glory, free from that ſpirit that puts it on, and would have it worſhipped, free from the manner of the Gentiles, who exerciſe Lordſhip in that nature which is out of the light and doctrine of Chriſt.

So the truth having made us free, in that liberty we ſtand faſt, and may not be intangled again with your yoke of bondage, nor the manners of the Gentiles; and then you ſay its our pride and ſtubbornneſſe, and many ſuch accuſations you caſt on us; alas what darkneſſe is this, and how have you loſt your judgement, what is Mordecai become prouder than Haman with you? is he proud who denies to worſhip pride, and he that would be worſhipped free? is not this to put light for darkneſſe, and darkneſſe for light, to condemn the innocent to hide the offender? come down to that of God in your conſciences, and let that judge, and let pride

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be ſeen and aſhamed where it is; and then you plead Scripture and ſay, Let every ſoule be ſubject to the higher power, and be ſubject to every ordinance of man for the Lords ſake, &c. Now this we ſay alſo and own the Scriptures, but mans pride is not the higher power; in humility we find a power above pride, higher than oppreſſion, higher than mens wills, higher than the luſts of the eye, yea higher than all that in man would exalt againſt it; ſo we deny the lower, that we may ſubject our ſelves to that which excelleth, which is ordained of God, and to every ordinance of man are we ſubject for the Lords ſake; but ſhould we bow to the ſpirit of pride, we ſhould betray the Lord, and give his honour to another, and that is not for the Lords ſake, and what is againſt him for his ſake we denie, and with him ſuffer under it, as witneſſes for him againſt it, ſo we give Cæſar his due, and honour to whom it belongs, but all glory and worſhip to God alone, to whom it is due.

But you ſay, that worſhip we plead for is Civil, not Religious, but where do you read in Scripture of civil worſhip? we find, honour all men in the Lord, and that which is in the Lord, is Religious; and that which is not in the Lord is Idolatrous, is there any thing honourable in man but the Image of God which is ſpirituall, he that worſhips where that is not, worſhips the beaſt, or that which is worſe, the Devil, and if any bow to that of God in man, how comes it not to be religious? and yet you ſay for conſcience ſake, and not religious, ſo your diſtinctions will not gain worſhip from them who knows God and his Image, and the beaſt and his image in their ſeverall appearances, and by this are they known for ever, he that's from above ſeeks not honour from man, but that honour which is of God alone; Gods preſence in him makes him honourable in the hearts of all that loves God, ſo God gives him grace, and glory, and honour, but the other muſt have none from God, who abides not in that which is honourable, and ſo becomes as the beaſt ſeeking honour by force from ſuch as he hath power over, and rages if he

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cannot have it, and this nature hath no right to it, though the false Prophet joyn with him to plead for it, who must into the lake together; and all that worship the beast and his Image, must drink of the wine of the wrath of God, powred out without mixture, as saith the Scripture.

So you that are in place to rule, and seek for honour, seek first that which is honourable, and none can hold you from honour, and know it is the gift of God onely to such as honour him, and not themselves; seek that glory and honour that hath immortality and eternall life, which is obtained of God by continuance in well doing; seek humility that goes before honour, exalt justice, set up righteousnesse and truth in judgement, hold forth Gods sword to all people under you, and not your own wills, without respect of persons, then you honour God, and he will honour you, seek first the Kingdome of God, that he may rule in your own hearts, over your pride, over your passion, over lust, over covetousnesse, over respect of persons, and over all unrighteousnesse, so shall you set up the higher power in you, for every soule to be subject to, which that of God in every conscience shall answer to, then are you Ministers of God, and he shall adde to you that honour which is of God, which is spirituall, which is immortall, binding every conscience and soule in subjection to your authority, which all that resist receive damnation to themselves, and this is religious and an ordinance of God, and receives not its honour from man, but from God alone, who hath ever honoured holy men and women that ruled for God with God, as you may read in the Scriptures, who never needed to seek it from men while they retained God; but *Saul* when God was departed from him, through covetousnesse and disobedience, cryed, Hoour me before the people, who had lost the kingdom of God, had lost his honour, had lost that which binds the conscience, and to which the soule is to be subject,

ſubject, who cryed, Honor me before the People, from whom God was departed, who had departed from God, who ſought honor to himſelf without God, the Kingdom of God being rent from him, his honor departed: So you that would have Honor, ſeek God, and retain him, exalt his Kingdom in your hearts, and he will add honor thereto; but if you be diſobedient, and your own ſouls be not ſubject to the higher Power, then another power rules, to which the righteous ſoul cannot ſubject for conſcience ſake; then gets up he that's out of Gods Kingdom, and cries honor me before the people.

And this is he that ſought *Davids* life, and ſeeks the life of his ſeed, who is diſobedient, who is covetous, who is greedy of Honor, who is a murderer, who keeps not the Word of God, nor abode in the Truth, to keep down Pride and vain glory; then the falſe Prophet cries worſhip this; ſo ſuch as be out of the Faith of Chriſt, diſobedient to the Law of God, and in reſpect of Perſons; ſuch as be Flatterers, Lyars, Scorners, Fighters, Suers, Drunkards, Swearers, and ſuch as be out of the Kingdom of God, whoſe ſouls are not ſubject to the higher power for conſcience ſake, ſuch bow and worſhip with putting off Hats, and bowing of the knee to the perſon, but the ſoul of ſuch is not ſubject to the Power that is of God for conſcience ſake; yet ſuch is the darkneſs of many Rulers, as to account this ſubjection to Authority, while ſuch whoſe ſouls do truly bow to the Power of Righteouſneſs, Juſtice, and equity, where ever it is, without flattering where it is not, are condemned for unmannerlineſs, diſorder, and ſuffer as diſobedient to Authority; but to that of God in every Conſcience do we appear, whether ſuch ſouls exalt the Power which is of God, and ſeek his honor, or their own, and ſo as you honor God, with God ſhall you be honored; but ſeek it as eagerly as you will without him it will flee from you, though flattery you may obtain, which will corrupt your judgment, and let in upon you everlaſting diſhonor. Wherefore turn to the Lord with your whole hearts, and

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seek his Glory alone, that he may put upon you his Spirit of humility, and righteous Judgment, that you may be covered therewith, as with a Garment, so shall you freely have our souls subjection, which now in secret mourns for you with Prayers and tears before God, and openly suffers under you for a test mony against you, and now you that are not in place to rule and seeks to be worshipped of us, what is it you would have us bow to, in you, or upon you? Gladly would we see humility appear in you, and behold you covered with the Spirit of God, that in our souls we might subject thereto, and so in the Lord honor you; but should we bow to your Gold and Silver Lace, your costly Apparel, or Earthly Riches? To that of God in you all we appear, if we should not worship Idols, and break the Law of God, for which doing how should we be excused before God at the day of account, let such as fear God more than man, judg.

J. N.

O You Rulers and Teachers of these Nations, to which Christ Jesus hath shewed so much favor as to honor these Nations with his first appearance now after so long a night; and that from hence the Sun-rise of Righteousness should shine forth in clearness to the world over the head of all Idolatry, false Worships, corrupt Laws, violence and oppression, and all the numberless number of vain customs, pride and excess, in which the whole world lies in wickedness, and with which the Holy pure One is burdened, and hath been grieved these many yeers, against which he is now arisen in many of his Servants openly to declare, not only here, but in most parts of the World, and should you be the men now to set your selves against this work by evil intreating such as are called thereto, and are found therein, nor doth your Teachers go about it themselves; what will you answer the Lord to these things? is there no need of

of this work at home or abroad? Is your ſtreets and markets cleer, and your worſhips pure? Where can the pure eye of God look out, and not behold iniquity and provocation? do you look for his coming, and evil intreat his ſervants whom he ſends to prepare his way before him? Would you have him to find you as *Sodom* at his coming? If you ſee theſe evils abound in the World, why do you ſet your ſelves againſt ſuch as call to Repentance where theſe things moſt abound? Is your Streets and Temples prepared for the pure God to walk and be worſhiped in with delight, when a mortal man who hath but modeſty in his face cannot behold but be grieved with the exceſs of vanity and deceit ſhining openly therein? is the way prepared in your ſtreets & Temples for the Lamb, when a Lyon cannot paſs for Briars & Thorns, and other fruitleſs Trees tearing, and haling, and bruiſing? Did you love him in truth you would alſo hate that which would grieve his holy ſpirit at his coming in your ſelves, and in others, and you would hinder none that come in his Name who ſeek to make an end of ſin, ſeeing nothing elſe hinders his appearance, nor hath cauſed his departure from the children of men; and you that call your ſelves Miniſters of Chriſt, had not the ſpirit of ſlumber poſſeſſed you this would be your work; did the holy Spirit dwell in your Houſes, and look out at your windows, you could not be ſilent till you had driven Iniquity into a corner, and made Pride to bluſh, and *Ly*ing, ſwearing, and all curſed ſpeaking afraid to utter its voyce in the ſtreets, that the pure eye might bleſs you, and the holy one delight to walk in the open ſtreets of your greateſt Meetings; ſhould not this be the work of the Miniſters of Righteouſneſs, and Meſſengers of Chriſt Jeſus, rather than to petition the Rulers of the World againſt ſuch as are found in this work, to the utmoſt of your power, hindering it both at home and abroad, neither going about it your ſelves, nor ſuffering them that would; were you ſeen to be diligent in this work you ſhould appear to be ſuch *Ser*vants as truly wait for your *Lord*s coming in

Peace,

Peace, and not in Wrath, and that you had received the earneſt of the Spirit which travels for the delivering of the Creation from the bondage of Corruption, and the glorious Liberty of the Sons of God, and the Joy and Peace of the King of Righteouſneſs at his coming over the whole World.

J. N.

Theſe was Written in Oliver Cromwels *Time, to him, his Rulers and Teachers, and publiſhed, and the former of them then printed, and now reprinted.*

THE END.

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